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WASHINGTON, D. C.

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For the *National Era*.

HERMAN;
OR,
YOUNG KNIGHTHOOD.

BY E. FOXON.
Author of "Friends."

CHAPTER XVII.—Concluded.

"More than a year," sighed Constance, with a sob. "The Bishop, when he knew me better, doubted my power of self-reconciliation; and to prove it, I wrote to my guardian the day I was twenty-one, and desired him to send all my property, of all kinds, as I should never return to the South. He did so at once; but I was glad, I suppose, to rid himself of the care of it; and I gave the money to the church. The Bishop was troubled when I brought it to him. He asked us, whether I had not slaves, and said that I had, in fact, and, wrong, in 'not' asking his advice. He would have counseled me, by all means, to see that they had been Roman Catholic masters, that their souls might be cared for; but I did not think that would have made much difference to them, for those who bought them might, at any time, sell them again; and I told him that they would probably be better off under any masters than they had been under only overseers. He shook his head, and said he feared I was mistaken; but, at all events, it could not be helped then, and made me sit up from twelve to one, two nights in succession, for a month, saying pray for me, and for those who had been sold, and for those who had been bought. Almost as soon as she had been actively employed as a Sister of Charity, she had been sent to the South, and was regarded as a good example to others, more for her own good than for her talents. Still taught it by Roman Catholic discipline. Roman Catholic discipline taught her many good lessons as regards her outer life, and some as regarded her inner life, but she was ignorant of the black side of Slavery; and, as we have heard her say with the characteristic candor in which no one could excel her, she was not so ignorant as the rest of us—she was in the dark, churning our blood—of some awful day, the voice of God, saying unto us, "Where art thou? Where is thy brother?" and we knew not what to say.

Internally, Constance had not been a

Christian, but she had been a</

